

THE BAPTIST.

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Dr. Lowrey is still hustling and hopeful. He is a good man, but hard to satisfy. A year ago, he said we want

A High Mark.

300 students for the session which has just closed. He got them. Now he comes out boldly, and asks for 350 for the session to open this fall. He is a "grasping man." This is a very high figure that this modern optimist sets, but with the magnificent old faculty to continue on the even tenor of its way together with the ubiquitous and affable Brough among the people during the summer, and in the faculty next session, its attainment is not only possible but probable. See in another column the big "350" standing out in bold relief, beckoning us on to increased effort. One reason why Lowrey accomplishes so much is he "believeth all things."

"There is much speculation at present about wireless telegraphy; and while it is

Spiritual Telegraphy.

indeed a wonderful discovery, yet we have a system of conveying messages which has been in common use for almost six thousand years, that is infinitely more wonderful. By this system it is possible, under any circumstances that may surround us, at any hour during the day or night, to communicate with the mighty Creator of worlds in regard to any matter which may trouble or concern our minds and receive an answer sooner than electricity or any other force can carry it. And more, we can even send messages by the way of the throne of God to any human heart upon the face of the earth, although we may be ignorant of the State, or even the continent on which they live. The name of this marvelous system of spiritual telegraphy is prayer."

"An old soldier of the Union Army greatly prized a curiosity from a Southern battlefield. Soldiers of experience

The Shield of Faith.

will expose just as little of the body as possible while on the field of battle. If the head must be raised to take observations, the rifle stock will be laid across the forehead to protect from leaden messengers of death.

The curiosity of my old soldier friend was a flattened bullet, which had struck the stock of his musket.

The enemy of souls not only attacks the heart but the head, as well, sending into it messengers of "doubt." Many times such an attack is fatal. But there is a spiritual weapon of defense, that will insure protection: It is the "shield of faith," and every missile of doubt and unbelief shall flatten on its surface."

This body met on the 22nd of May in the beautiful city of Biloxi in the more beautiful home of worship

The Gulf Coast Association.

which the unerring zeal of the pastor and his faithful people have built. Dr. J. B. Searcy was re-elected moderator and Rev. W. M. Reese of Napoleon, was elected clerk and treasurer. The appointed Rev. B. L. Mitchell, having left the State, Rev. J. R. Johnston of D'Lo, preached the associational sermon. The preachers present were Dr. A. V. Rowe, Revs. L. E. Hill, J. P. Culpepper, C. L. Corwin, J. R. Johnston, Dr. J. B. Searcy and the editor of THE BAPTIST. The attendance was not large and the session was short, but the spirit and plans were fine, and it is confidently expected that this small and comparatively young association will make some good growth during the current associational year.

Among other things that received attention was the question of temperance. The association took high ground as to the character of men who are to fill the offices of the State. Our home was with Dr. and Mrs. Searcy, where we had the pleasure of seeing their daughter Mrs. Clark, of Arkansas, and several grand children. The doctor was very much indisposed, having contracted in his recent meeting of days a severe cold, but he was at his post clear through the meeting.

The next meeting of this body will be held with the Gulfport church at the same time of year as this one. This account should have appeared in our issue of May 28th, but was overlooked. See note on last page.

For a long while the regular Presbyterians and the Cumberland have maintained a separate existence, as many have thought, without a sufficient cause.

A Coming Together.

Indications now seem to point in the direction of a speedy union of these two bodies. The Presbyterian body North which recently met in California and the Cumberland body which met at the same time in Nashville, each passed resolutions in this direction. It appears to one from our view point that this thing is both desirable and feasible. No denomination is entitled to a separate existence unless there are great differentiating principles at stake. In the multiplicity of denominations it surely is best that each one which does not have a distinct mission to fulfill should be eliminated. We are not undertaking to say which one of these two should be eliminated or on what basis they should unite, only that it seems desirable. Our Presbyterian brethren are a conservative folk and will carefully consider every factor that enters into the sit-

uation, and as they are heading in the direction of union, we are looking on with interest in the outcome. We know some towns in which each is weak alone, but combined would be strong and much more influential, capable of doing much more for the spread of the gospel. Now we would not advocate union without unity.

"Let the church in federated strength, wasting no resource and committing no

The Language of Brotherhood.

sin in creating a pauper class, care for its own poor with the loving spirit of Christ, and then accept its responsibility to take, in the name of the Master, help and cheer, and a 'vice and work, to the poor of the city. The gospel thus preached in the language of brotherliness, with a crucified and risen Christ as the Savior from sin presented in loving testimony, and illustrated by cheerful helpfulness, would, I believe, help to bring in the Millennium quicker than any method now in use by the Christian Church. Can the Master who fed the hungry multitude with the bread of life and the bread of the fields be given any better chance to get into the lives of men than through the open doorway of a similar service?"—H. Francis Perry.

In another column can be found some timely words from Secretary Rowe pertinent to the present situation in our State. He

This One Thing.

points out that State Missions should have the right of way from now until the Convention in Yazoo City one month hence. As has been stated in these columns, some \$6,000 will be required to land us at the Convention without a debt on State Missions. All the other departments of work have closed the year in fine shape. The largest gifts in the history of Mississippi Baptists to Foreign and Home Missions have just been recorded, every dime of current expenses of the college has been paid and every other line of work advanced. For these achievements every heart goes out in gratitude to "the Giver of every good and perfect gift."

If all will get straight down to business, the month that remains to us will afford plenty of time in which to raise a sufficiency of funds to put State Missions out of debt and with a balance in the treasury. But to insure success, this object should absolutely have the right of way. Every church and individual that has not already given liberally to this object should do so at once. Every worker is needed. For a couple of months just prior to the meeting of the Southern Baptist Convention our Secretary generously and vigorously gave his energies to Home and Foreign Missions. This was right. Now it appears right that everything should be side-tracked for one month, that State Missions may be brought up by the side of these other objects. We are too near success in rounding our work up to a finish to fail. We must not fail on State Missions,

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Arguments for the Being of God.

Almost all the theologies with which we are conversant undertake to add to faith's store, by the presentation of arguments for the being of God. There is the argument from *design*, by which an ordering intelligence discloses itself to us. There is the *teleological* argument, which rests on the assertion of purpose in nature and human life. There is the *ontological* argument, based on the ground of resourceful beings whose origin must be found in God. And as part of this last, the *ethical* argument naturally leads to a moral God. These arguments combined are of service in theology and religion. The student of theology is generally happy when he comes to the arguments for the being of God; and, as a rule, he finds himself strengthened by them. But, no argument, nor combination of arguments, has availed to prove to the world that there is a God.

GOD OF THE BIBLE EXISTS.

The world demands proof that there is a God, proof that admits of no refutation, or doubt. "Give us that kind of proof," says the world, "and we will believe and be religious." It is a demand hitherto unmet. Patient, cultivated intellects persist in doubt, after we have said all. Outside of the Bible, nature, the external world, is the strongest proof that God exists. Surely nature will convince the doubter. But it doesn't. The Psalmist discovering God in nature says:

"The heavens declare the glory of God,
And the firmament sheweth his handy work."

And yet natural science, compassing details, formulating theories, is blind to God. At one time, it is skeptical as to his existence, at another, it is favorable to barren deism; at still another, it identifies God with his world-making, created matter and mind.

Why is this? Will not investigation finally lead men to God? Certainly not—never. Science, as such, can never be religious, if we leave theology out of account.

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1903.

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Ocular, tangible demonstration, from its very nature, must fall short of finding God. God is not visible to the human eye, though he has repeatedly manifested himself in those temporary ways we call "theophanies." You cannot touch God with your hand, any more than you can touch the mind of your neighbor with your hand. We are not disparaging science.—We are only electing it as the most rational method of dealing with the phenomena of creation, and saying that it cannot find God. Its very method precludes that possibility.

And it is no reproach to the religionist that he is not able to silence all criticism of his inability to present to men undeniable proof that there is a God. God has not made it impossible for men to deny his existence. The arguments of God, if I may use that expression, have not silenced objection; and the religionist can afford to fail where God fails. God encouraged Ezekiel against defeat in these words: "But the house of Israel will not hearken unto thee; for they will not hearken unto me." We cannot go beyond God in any matter of religion. We can only teach in religion what we have learned from God. The moment we concede that what God has taught and provided is insufficient, that moment we proceed upon the path of failure. Men cannot make the way of life plainer than God has made it. No amount of human argument can improve upon God's argument. And in saying this we are as far as possible from encouraging slackness in religious teaching. As a matter of strict honesty, we should do our utmost to master every truth of religion, and bring it to bear upon life. Nothing short of this is honesty with God.

"To Mix With the People."

It is quite common now to say of those who live in town, that "all of us are country folks moved to town," which is just about the whole truth, in Mississippi anyhow. It is also quite common, and altogether true, to say, and hear it said that, our country churches are the great feeders of the town churches; and that without this continual increase from the country, some of our town churches would "get on the lift," and stay there, which is also true.

Now, when you have said all this, and much more that might be said to the credit of the country church, in helping the town church, it is true that every time a town church receives a good member from some country church, by virtue of his removal to town, the country church is weakened just that much.

But here is the thing we started out to say: Many, a very great many of our Baptist people, who were, supposed at least, to be fairly active church members when in the country, on moving to town, have been lost to the churches, not even being seen at the services at all. And when you have said the last word, on the coldness, indifference, and worldliness of the town church, much of which is true, but most of which is false, comparatively speaking, there remains another reason that we

heard put concretely the other day. A brother, who in the country, was always seen at church, and who since moving to town, is never seen there, on being asked for an explanation said: Out in the country I could not see and mix with the folks without going to church; but since coming to town, I can mix with the people without going to church—and so he does not go.—This is the leak through which much of our boasted strength goes. Who knows how to stop this leak?

Notes and Comments.

When you are in doubt as to how and why people are to be saved, just read the 3rd. chapter of the gospel by John—that will tell you exactly how it is.

The family of a negro who was lynched up in Ohio has recovered \$5,000 damages from the county in which it occurred. That is a pretty good law for all the States to copy.

Tremont Temple has again called Dr. Lorimer, and he will again decline very probably. The Temple folks really appear to be in a sorry plight—the preacher they want they can't get, and those of us they could get they don't want.

Last year, in Richmond, Va., the Methodists' rate of increase was 46 per cent; Presbyterians, 41 per cent; the Episcopalians, Catholics and Campbellites are next, while Baptists stand at the foot of the class, with an increase of only 20 per cent. What's the matter with the Baptists of Richmond, Dr. Pitts?

A lady teacher in one of the Home Mission Society's schools for negroes, made a speech in the Buffalo anniversaries, in which she said: "What the negroes want is to go to any church and school they please," which shows that the sooner such teachers are displaced by others more discreet the better it will be for this country.

The corner stone of Mississippi's new capitol was laid on the 3rd. instant; and those who stood in the rotunda that night under the dazzling glories of three thousand electric lights, beheld such brilliancy of light, and color as will be hard to surpass this side the city whose Builder and Maker is God. Every Mississippian on earth ought to see it—and feel it!

—Too much critical examination of texts of Scripture may render us unfit for appreciating their real message. There is an obvious sense which lies very near to the deepest and most valuable. No one can afford to neglect the devotional reading of the Bible. In such reading our attitude toward the Scripture should be simply that of receptivity to a message.—The Watchman.

The first thing that met the eyes of our readers last week was the announcement from the Home Board that three distin-

guished "outside" brethren had been invited to sit with a like number from their own Board to "investigate" the Cuban situation, and that Dr. Diaz was also invited. This week it will appear in some other paper; but don't forget where you saw it first, please.

The "Court of Appeals," Dallas, Texas, confirmed the decision of the lower court awarding Dr. Hayden \$15,000.00 damages in the so-called "conspiracy" trial. The case now goes to the Supreme Court, where in all probability it will be sent back for new trial, and then the mill may go on for years. In the meantime the work in Texas goes right on. God speed the day when their trouble shall end in righteousness.

The Baptist Union of Great Britain and Ireland proposes to change the declaration, "The immersion of believers is the only Christian baptism," into a little more liberal form, "Christian Baptism is the immersion in water of those who have professed repentance toward God and faith in the Lord Jesus Christ." That defines what Baptists believe without being so cock-sure that all the rest of the Christian world is wrong.—Presbyterian Standard.

Are you "cock-sure" of that Brother Standard?

The annual commencement announcement of the Seminary shows that there were 46 graduates, of whom 2 are from Mississippi. There are 11 English graduates; 5 electic; 28 full and 2 doctors in Theology. This is a goodly number of young men to send out in one year equipped for the responsible work of the ministry. If this large number will "preach the Word," and linger at the feet of the Lord, there is no estimating the good they will do. The temptations in this age are many, and there is always more or less danger that brilliant, cultured men may give too much attention to the siren voice of philosophy, science or "church history." May the Lord grant that these may "preach the Word."

Pastoral Visiting—A Day's Experience.

BY L. E. HALL, SCRANTON, MISS.

I frequently notice in our papers something on the subject of "Pastoral Visiting," and as on almost all other subjects, I see much which I think is wise and some things which are otherwise. There is no such thing as "pastoral visiting" mentioned in God's Word but there is such thing taught as the duty of visiting the suffering and the afflicted, and if it be the duty of all Christians it certainly is the duty of the pastor to do this above all others. This is true, not only because he should furnish an example in this particular, but also because his suffering, afflicted members, if they respect and love him as they ought, will be more helped by his presence and sympathy than by any one's else.

I wish to relate a recent experience of my

own as an example of what I would call "pastoral visiting" and also an example of the trials which frequently come to us as ministers of the Gospel of the once lowly and suffering Savior. I left home at a right early hour to make some visits (not social) where I felt duty called me. My first stop was at a home where the family consisted of a mother and one grown son. The mother was slowly recovering from a spell of sickness which carried her nearly into the grave. The son, who was devoted to his mother, and who had been almost distracted with grief at the thought of losing her, was now in the kitchen trying to do what the mother would have done had she been able, while she lay upon her bed distressed beyond measure, because she could not do those things herself.

The second home at which I called was that of a family where the mother is almost an invalid, with a large family of children. The oldest girl, thirteen years old, small to her age, had on her frail little shoulders most of the responsibilities of a mother, while the mother wept as she told me how sad she felt because Lena could not go to church like other girls.

The third stop was made at a home where the oldest single daughter had recently married. In just one week after the marriage the husband was buried, having been accidentally drowned in the Bay of Blosi. The griefs of this poor girl had nearly wrecked her life and shall never be able to express the sadness of my own heart as I looked into her doleful face.

The fourth visit was made in a home where the only inmates were two fatherless and motherless girls. The oldest of these had been married about one year. Her husband was a captain of a vessel which sailed from New Orleans about three months ago, bound for a port in Mexico. Neither the ship nor its crew has ever been heard from. The sleepless nights and restless days of suspense and anxiety had prayed upon the frail constitution of this poor girl until she was a nervous wreck. Some of her good relations living near her had persuaded her to come and live with them until the fate of her husband should be known.

The fifth and last visit of the day was in a home to which a young husband and father had just returned after a stay of several months in Mexico where he went in the hope of finding relief from consumption. The anxious face of a devoted wife, the bright expression on the face of a sweet babe, the warm look of a suffering man are still memories of the sad moments spent in that afflicted home.

With the first family mentioned, I had prayer after reading the Scriptures; in the second home I asked to see Lena and told her that her filial love, and devotion to her mother and her little brothers and sisters were noble examples, and I was sure that a girl so good to her parents must want to be a Christian. I told her that in order to be one she must accept the Savior. She has since been baptized and adds fair for great usefulness.

I have baptized two young ladies in the home of the third family. I believe that God will over-rule the great trial through which the fatherless girls, in the fourth home, are now passing to their good. They are not members of our church but I hope to meet them in that blessed world where none will mourn for "the ship that never returned."

In the 5th, and last, we had prayer and I had the assurance that while the sufferer might never have health again, he had what is better—"a house" not made with hands, eternal in the heavens."

In the above you have one day's experience. I believe in this kind of visiting. I haven't time to spare for any other sort.

Yours truly,

L. E. HALL.

Laurel.

I have just returned from a visit, to my college friend, Bro. J. L. Low, in his great field at Laurel. THE BAPTIST "belongings" of the practical, business-like pastor and his loyal people are so great that I believe it would be a source of encouragement and inspiration for the Baptists of Mississippi to hear something of Low and his work in Laurel.

Although he has been in Laurel scarcely more than a year, his congregation is decidedly the largest in the city, averaging 250 at each service and frequently reaching the 300 mark. I was accorded the privilege by the pastor Sunday morning of speaking to this congregation and a larger, more inspiring and more attentive congregation I have never seen in all Mississippi—it was an eloquent tribute to the energizing, organizing ability of Low, who, transplanted from Utica, has already become a prince of piney-woods preachers. The people appreciate their pastor, and the pastor appreciates the loyalty and hearty cooperation of his good people. Recently they placed at his disposal a horse and buggy and it was sorely needed, too, for there are fully 700 "trunk Baptists" in Laurel, who can best be reached and permanently affiliated with the church by personal, house to house visits. Even greater things are contemplated in the future—the purchase of a pastor's home, and possibly the building of a church in west Laurel, the cotton mill center of the city, where 90 per cent of the operatives are Baptists or of Baptist families. Nothing seems too great for the people with Low as their leader to undertake and accomplish for they are

"Broad-backed, brown handed, upright as their pines,
And by the scale of a hemisphere shape their designs."

I wish to acknowledge courtesies extended me by Mrs. Bonner, Mrs. Thorpe, Mrs. Allen, Mrs. Waldrup, Mrs. Smith, Mr. May, K. C. Hall and Will Patton, whose homes and hearts seemed opened to the pastor and myself during my stay in Laurel.

Fraternally yours,
CHARLES HILLMAN BROUGH.

An Experience.

It was that of a Confederate soldier, who recently, when men unto four score years of age, accepted Jesus Christ as Savior and Lord, and confessed him in baptism. Let him tell it.

I entered the Confederate army when a young man in the beginning of the civil war and remained in it until its close. Then I became manager of a large Southern plantation. I had a Christian wife and kind children, but I was immoral and very wicked. Not many years ago my wife died, went home to God, I believe. I was compelled by age and infirmities to leave off the active duties of life and depend upon my children, whose thoughtful care has always been unceasing and cheerful.

A new preacher came to our town. He too entered the Confederate army in 1861 when a boy, and fought until its close. He came to see me, and in talking about the thrilling experiences of forty years ago found an avenue to my heart. I asked him whether he had a home. He said that he had, but that he would not get it until he left this world and went to God, and then he confidently expected to enter into it and be perfectly happy through all eternity. The thought remained with me. I tried to dismiss it but could not do it. "A blessed home in God's eternal kingdom? No such blessedness awaits me. There is no reason at all that God should take me into his heavenly family. There are many and good reasons why he should refuse me. I shall soon pass out of my home in this world. Oh, I wish I had a home in a better one. Could I possibly get one?"

On his second visit, this preacher, after talking a little while again about the experiences in the camp and on the march, on the picket line and in the fearful conflict, glided easily into the commendation of the Great Leader whom he was now following and of the assurance of complete and final triumph. Before I was aware of it, he was entreating and moving me to enlist in the army of the Lord and with my consent was praying with and for me.

Without saying anything about them, he left a few small tracts on the table, and secured my promise to read certain passages in the Bible, and to ask God to help me understand them. I read and brooded over Jesus' talk with Nicodemus, an old man and ruler. I cannot explain it, but I became conscious of an influence outside of myself. I was very prone. But the wind that blows where it pleases blew all the cursing out of me. Swearing became repulsive and sickening. I had a spirit of reverence for God. I began to love and trust Jesus who taught this great truth of being born of the Holy Spirit, and who was lifted up on the cross that whoever would look upon him might be saved. I had read these words from Jesus: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. I was unforgiving and vindictive. I could not see how it was possible for anyone to do a thing so unnatural. It

seemed to me that Jesus did not intend that anyone should do it. But the wind which blew the cursing out of me also blew away my hatred, and I found that I could love and pray for my enemies. People ask me whether I think I will be saved when I die. I tell them that I do not yet know much about what God has promised to do for us when we die, but I do know I am already saved from many sins, and I cannot believe that this is to be the end of so great a work in me.

I was anxious to be baptized. The preacher was not at home. I was afraid I might die before I was baptized, and I did not want to meet my Lord without doing the first thing that he enjoined on those who believed in him and loved him. Jesus himself was baptized, and I wanted to follow him. I was afraid the church would not approve of my baptism, because I had been very wicked and for so long a time. But they received me as a brother into their fellowship and now I am happy on their way.

I set down this experience of him who was once my comrade in arms and who is now my beloved brother in Jesus to emphasize his view of salvation. It was that faith in Christ not only saves from sin, but also from sinning. He was being saved from his many sins, and was hopeful and happy in the exercise. The dominion and love of sin had been broken, and he was being delivered from its practice. He expected to be saved hereafter in heaven because he was being saved now on earth. The ground of his assurance was the work which God was doing in him. A better ground, of course, was what God had done for him in Christ. But his was a good ground. From what does a man need to be saved? Is the gospel only a scheme whereby men may escape the penalty of sin in another world? Does not faith in Christ lead to righteousness in life as well as confer righteousness in law? Does not the gospel give a moral fitness for heaven as well as a legal title to its privileges? Does not the regenerated life go on through sanctified living unto the fullness of the image of God's dear Son? Is not the principal thing in the symbol of baptism the risen life, the new living?

H. F. S.

Marriage and Divorce, A Correction.

The printer in setting up my article on Marriage and Divorce left out parts of two sentences in the discussion of Matt. 19:9, which made me say a lot of foolishness. I give the sentences as set up, and then I give them as they should have been set up.

This is what the printer made me say:—

From this text it is argued that he who putteth away his wife except for adultery, and marries another, is guilty of adultery; If such reasoning were admissible then the following would be true: If a man separates from his wife, except for a just cause, and calumniates her, he is guilty of uncharity.

Here is how it should have read:—

From this text it is argued that he who

putteth away his wife, except for adultery, and marries another, is guilty of adultery; therefore, whoever puts away his wife for adultery, and marries another, is not guilty of adultery. I must confess that I cannot see how the "therefore" can necessarily follow. If such reasoning were admissible then the following would be true: If a man separates from his wife, except for a just cause, and calumniates her, he is guilty of uncharity; therefore if a man separates from his wife for a just cause, and calumniates her, he is not guilty of uncharity.

J. B. LAWRENCE.

Brownsville, Tenn.

Field Notes.

THE BAPTIST tramp, in company with his brother, Capt. E. O. Lucas of Tishomingo, I. T., boarded the train at low twelve at Jackson on Monday after the reunion at N. O., and halted not until Memphis was reached. The elder brother was soon speeding on his way over the Choctaw towards home while the tramp turned south over the Valley road. The first halt was at Tanica. A day spent with friends and some work for the paper was enjoyed. Bro. King, who is a staunch friend of THE BAPTIST, was not at home. Nevertheless the tramp received a warm welcome and pleasant entertainment. A halt at Maud for a few hours afforded an opportunity of making the acquaintance of Bro. J. W. Lake and family. THE BAPTIST will be a welcome visitor to their home for a year.

Lula is the next point. Here lives that prince of good fellows, Geo. R. Caldwell. He and his young wife are actively engaged in the Master's work. Horse, buggy and driver were placed at the disposal of the tramp. Now what do you think of that for a tramp? Good use was made of this kindness and a goodly number of new friends was added to the list of Baptist readers. Strange that some people are so considerate of even a tramp. Just before the good-bye this Brother presented him with a nice pair of shoes, so that now the tramp is tramping in new shoes. May the Master's, "as ye did it unto the least of these," be his reward.

LYON is the next stop. The Lord has a few names here who are His elect friends. A few renewals and a new friend was the reward of this stop of only a few hours.

SUMNER—Here are found the Delta Workers at work. W. M. Burr is in the chair and J. F. Hailey is dealing out the pure gospel to the edification of the saints. The Delta Worker's Conference, one must visit to be able to appreciate it. All these brethren have on their hearts the Lord's cause, and each seems to strive to see "who can best work and best agree."

The programme which was good was carried out. A notable feature of the programme was the fact that it called for two sermons each day. The sermons and discussions were of a high order (the tramp's excepted.) The following were present: W. M. Burr, Greenwood; W. R. Cooper, from Itta Bena; J. F. Hailey, from Clarks-

dale; J. R. Hewlett, Cleveland; Rev. C. H. Mize, of Stovall; Geo. Caldwell of Lula; D. H. S. Cox, Friar's Point; Rev. Smith, living near Sumner; Dr. Rowe and ye tramp. A number of ladies were present and added much to the general interest. Bro. Hailey and his little "rebel" (wife) gave us some very sweet music at each service. Clarksdale and the Delta are to be congratulated in having these two consecrated workers to help on the work. Dr. Rowe gave us on the Sabbath one of his characteristic sermons on Missions, at the conclusion of which a collection was taken of about \$70.00.

Dr. Burr favored the large congregation with a fine sermon at night, (Sunday), after which the parting hand was given and the body adjourned to meet with the Cleveland saints, in November.

BELEN—Two days spent here was both profitable and pleasant. Of course the tramp visited the home of Bro. J. M. Chrestman, moderator of the Sunflower Association. The good people here are most delightful entertainers and they are blessed with such abundance of this world's goods that they never think of going to bed hungry. A drive of 14 miles and slush, slush, all the way, lands ye scribe at COAHOMA, where in time the snorting iron horse bears him on his way to

CLARKSDALE. But lo! the preacher is away aiding Hill in a meeting at Shelby, but Mize, with his fine bay and new buggy is on hand, and pretty soon the seven miles to his home is made, where at night his flock listened to the tramp while he tried to expound the Word. This is a small church, but the best the tramp has yet found. They all go to church, and THE BAPTIST goes into every home. Bro. Mize is pastor also at Lula and Beulah, if I am not mistaken. There are some choice spirits in Clarksdale and through the leadership of the new pastor, Bro. Hailey, things shall come to pass (D.V.).

SHELBY—Bro. A. B. Hill is the pastor. He is earnestly striving to lead his people to higher things. The Clarksdale bishop is preaching for him and many prayers are ascending the hill of the Lord for his success. Hailey speaks right out in meeting, and from the shoulder. The tramp attended two services and greatly enjoyed them. On the train to

CLEVELAND, the tramp found himself in the special car of B. G. L.—. Everybody knows who that is. He is seeing his girls home from college. Some of these sweet girls are taking home a carefully wrapped parcel tied with a blue ribbon. The long happy school days are over and life is to be earnest and real. May their future lives be as useful and bright as their school days have been joyous! On the train was met Bro. W. H. Morgan who goes to Shaw to join the Delta workers. He is just from the Seminary. Bro. Boney, also from the Seminary, goes to Gunnison. These two young brethren are welcomed to Mississippi and now and here their names are placed on the stul and they will read THE BAPTIST and so get acquainted with the brotherhood.

Cleveland—but here we rest.

O. M. LUCAS.

Hattiesburg.

I spent seven days in a meeting with Bro. R. M. Davis at the little lumber town of Epps. The church had 25 members at Epps and McLaurin together. There were 10 additions while I was there, with others to follow. The church is encouraged and the cause is hopeful. Bro. Davis, who has just taken charge of the work, is proving himself to be a good pastor. South-eastern Mississippi is in greater need of good pastors than of good preachers—men of God who will keep in touch with the homes of the people.

I have also aided Bro. M. Derrick, our missionary pastor here, in a meeting in our mission stations on the south side of us. It was a meeting of rare spiritual interest and power—one of the finest meetings I was ever in. There were 51 additions. It was a beautiful scene when a large audience gathered yesterday afternoon by a clear flowing stream and saw 31 happy souls buried with Christ in baptism. A good brother remarked that one of the best testimonies to baptism is a baptism.

These are a noble people and I hope that by the end of the year they will be able to support a pastor for one Sunday, in which case I have assured them they will get a pastor for two Sundays in the month.

Bro. Derrick is taking a good firm hold and the work of the Lord is prospering in his hands. Bro. Gates prepared the way for him to do the fine work he is doing. "One soweth and another reapeth;" both he that soweth and he that reapeth may rejoice together.

We had a good day here yesterday. Took a partial collection for State Missions in envelopes. The work will go on for the balance of the month. We will not come under \$300.00. The Sunday School has given about \$35.00 for that purpose. We had six additions to our church yesterday, two of them by baptism.

Yours in Christian service,

L. P. TROTTER.

Hattiesburg, June 8

That Institute.

At the fifth Sunday meeting at Coffeeville in March Brethren Harris, Bacon, Robinson and Blalock decided to hold a Baptist Institute not to interfere with the fifth Sunday meetings to discuss different Bible doctrines. These brethren arranged the program, set the time to meet on the 26th and 27th of May and asked that the meeting be held at Elam Church, three miles East from Coffeeville.

They gave as their reason for going to the country that the towns would not give them a good congregation. We very gladly accepted the offer to come to Elam because we were anxious for our town pastors to visit us thinking it would serve to unite us more in the general work.

At the appointed time we met at the church with an abundance of the very best provision and a good congregation and two of our best boys to meet every train with conveyance but not a single one of the above named brethren came.

Now to say we are hurt is putting it

very mildly—for we are still hurt deep down in our hearts to be treated that way by them after setting the time in such a busy time for farmers.

But the meeting was not a failure because all the country pastors that were on the program were here and did good work and we all felt glad that we were there.

The preachers present was H. L. Johnson and J. O. Hill from the Oxford Association and J. F. McKibbin and J. L. Roane, also Brother J. R. Coker, layman from the Calhoun association. These are the brethren that came some of them twenty miles to the meeting, to sit at the feet of our town preachers and learn from them.

Let me say to the brethren that the next time you set the time for another Institute be sure that you are to do your part. When we get ready for another Institute at Elam Church, we will let the brethren know in plenty of time for them to get themselves in readiness for the occasion.

Our pastors in the Calhoun Association are united in all the work fostered by the Southern Baptist Convention and we are making rapid advancement in the mission work. Our preachers are as good men as there is in the State and can preach the pure unadulterated Gospel of our Lord Jesus Christ as clearly as any town pastor.

A. A. BRUNER.
Coffeeville, Miss., June 1st, 1903.

Bro. L. P. Leavell's Appointments.

Bro. L. P. Leavell has six appointments in our association, the Judson, viz.: Plantersville, June 28. Richmond, June 29. Hopewell, June 30. Bethel, July 1. Mantachie, July 2. Boguefala, July 3.

Yours truly, P. J. MATTOX.

A Word From Summit.

Our meeting closed Friday evening with a large congregation present, many of whom expressed regret that Bro. McComb could not remain longer. His stay seemed all too short. While the meeting was not all that we had hoped for in visible results, yet it was a season of great refreshing to the faithful ones, who, from day to day, waited upon the services. The hope is entertained that the truth, so plainly and earnestly presented, will yet bear fruit in the salvation of many souls. The doctrines of grace and the whole ground of Christian obligation, were so clearly and forcibly set forth as to leave, both saint and sinner, without excuse.

Bro. McComb's earnestness of soul, sincerity of purpose, reliance upon God, and withal his Christly demeanor, have so won my heart that I am resolved, by the grace of God, to be a better man and a better preacher.

We feel grateful, indeed, to the Gloster Church for the loan of their much-loved pastor for the space of ten days; and pray God's blessings upon them, that He will "enlarge the place of their tent and stretch forth the curtains of their habitation" as the years shall come and go.

I. H. ANDING.

"Circuit Rider and Uncle Fuller."

Evidently these gentry are not successors to "Paul the apostle" at least in the great essential of modesty. He said "I magnify mine office" but they "magnify themselves and their little bantam of a book. The fact is I have read the piece of fictitious literature and passed it by, as unworthy of notice for I saw in it only a lot of "old saw" that the writer and his sort had been thrashing over for several decades, each one thinking he had found "a mare's nest." But when I saw that such a respectable journal as The Christian Advocate, the great "connectional" or church document, confess to have felt a little indignant and so let fly a sling-shot or two in the way of resentment. If the above named self-important gentry were hit, it was their misfortune more than my fault. As for the little book itself I have said about all I wish to about it and I care not to add to my former characterization of it as a piece of spurious literary pouter-cock. It is only a re-hash of old stories which are gross exaggerations and pure fictions long since exploded. Such like stories have been told about colored and other ignorant Methodists but no respectable Baptist has ever thought of uttering them up into a book and putting it out as an authentic Methodist history and as at all fairly representing the great Methodist denomination, and I am sure no respectable Baptist newspaper would be guilty of publishing or advertising them as church documents worthy of commendation or even recognition.

These two little gentlemen who have written so presumptuously in THE BAPTIST and The Jackson Evening News about "J. A. H.'s" little philippic have made a great play on such oily phrases as "the good brother," "Christian charity," "sweet spirit" etc., etc., no doubt with the hope of creating a little soft sentiment for themselves and perchance a motley of prejudice against the source of their great discomfort, but who so blind as not to see that forsooth enjoy the transition as they so savagely fall to "gnawing the steel" of the wounded rats, and how their anxious brotherliness and "honied sweetness" turn to vitriol and gall before the finish. Well, "let the heathen rage" and "let the dog yelp" and waste their kind odors in the desert air, for sure enough "the Lord knows who are His" and the great Baptist denomination will go "marching on" to its inevitable destiny of universal brotherhood, despite all of this scattering of Up's leaves and blowing of fog-horns by the adversary's lilliputians to produce distraction and confusion. As to a discussion of the merits of the measly little book in THE BAPTIST, I doubt if the editor has any shot small enough for the occasion. The subject-matter or the author himself—and if "J. A. H." were at all disposed—which he is not—to accept the foolish challenge of the "feather-weight circuit rider" it would only be to match his "fancy tales" about the Baptists with some of similar if not funnier, then at

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June 11,

least nastier, import about the Methodists which are within his own reach and palm them off on the unsuspecting people as real Methodist history, but he has too much respect for his Methodist brethren to indulge in any such unbrotherly thing and he would advise "circuit-rider" himself to call in his little flea-bitten "manchausen yarn" book and quit.

With all due respect for all respectable people I am yours to count on.

J. A. H.

Yazoo City.

I was recently with Pastor Derrick in a meeting with his church. I wish to say a few things about our cause in that beautiful little city.

Great progress has been made during the present pastorate. A beautiful brick house of worship has been built in a most desirable location. There is a small debt on the property; but this is not hurting, and the church under the wise leadership of Bro. Derrick is meeting both interest and principal, so that within a year or two this will all doubtless be paid. The church is one of many examples of church-house building where it pays to make a debt. And the mission contributions have doubled and even more than doubled since the present pastorate began. It is already one of our most liberal churches, and considering its financial ability it is far ahead of most of our churches. The numerical strength of the church has also largely increased since the church stepped forward with its new building. The Sunday-school work is very hopeful. One of the deacons said, "We will raise up a church out of our Sunday-school." And that is just the possibility of every Sunday-school. The Sunday-school is one of the safest assets of our churches not only for numerical increase but also for growth in missions and in all departments of church work.

But let no one imagine that the Baptists of Yazoo City have no difficulties to face. It is unpopular there to be a Baptist, and every inch of the ground occupied must be won and held by aggressive methods. The city is largely under the influence of a worldly and formal type of religion. The kind that is popular is that represented by the "pulseless preacher of a lifeless creed." In the midst of this formalism and ritualism Baptists have to do their work. Conditions are decidedly unfavorable for the work of Baptists; and yet this only emphasizes the need of just such work as Baptists alone are able to do.

When the State Convention meets in Yazoo City in July, the brethren will find one of the most beautiful cities of the State, a beautiful Baptist Church, a strong and faithful pastor, and some of the Lord's most faithful servants fighting the battle for Jesus Christ against many opposing forces. But the right will triumph, and I for one feel that the Baptists of Yazoo City will have to be taken account of as one of the spiritual nerve centers of the denomination in our State. *The opportunity is great, the work is in safe and vigorous

hands; and the God of all grace and victory is leading. May the Lord abundantly bless pastor and people.

Fraternally,

J. N. McMILLIN.

Blue Mountain, Miss., May 25, 1903.

Dr. Hackett.

Among the returning delegates is Dr. J. A. Hackett, of this city. He reports an all round happy time in the city of the Crescent. The "Old Veterans" were there in fine shape and feather, also the young ones—the "Sons and Daughters" finer still.

The encampment he says was a success in every particular. The auditorium arrangements for the public exercises were perfect and the grand parade at the last was equal to the greatest military display ever witnessed on the earth. Other cities, he says have done well for the veterans but New Orleans has excelled them all.

Dr. Hackett tarried a few days in order to witness the final outcome of the school days of Allen Hackett, the last of the "Big Four" in his family, who has taken the full course of civil engineering in the technological department of Tulane University.

Allen's old friends and schoolmates will be glad to know that he "shot the shoot" successfully, coming out with honorable mention, the degree of Bachelor of Science" and an accomplished civil engineer and already a practical railroad builder.

Meanwhile Dr. Hackett found a happy home with his eldest son, Dr. R. K. Hackett, and his excellent wife, Miss Lilla, whom many here know and love, and who holds a fine practice in one of the city's finest quarters and with whom Dr. Hackett took in most of the city worth seeing.

His vote early and often is for the veterans to hold forth in New Orleans next year as already invited.—Star.

Bro. Chapman's Dream and Question.

J. B. SEARCY.

The question stripped of the beautiful drapery of the dream is, Has a regularly ordained deacon the right to administer the ordinance of baptism by virtue of his ordination as such? To this question I answer emphatically, no. Some of the reasons for this answer I will here give.

Baptism preceded the deaconship by some three or four years, so that at the beginning of this Christian rite its administration was no part of the work of a deacon, since no such officer then existed. If, after the establishment of the office of deacon it was made the duty of deacons to baptize, that fact must be shown in the Scriptures. It may be said that Philip was one of the seven first deacons and that he baptized the Samaritans and the Eunuch. This is true, but he did not baptize them as a deacon. He became a preacher, and preached in Samaria and to the Eunuch. I have known a number of preachers that were once deacons. In Acts 21:8 he is called "Philip the evangelist" which is one of the seven. He is the same man, but occupied different offices at different times. As an evangelist he preached and

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baptized, but there is no evidence that he ever baptized simply as a deacon. The burden of proof is on them who claim he did.

The establishment of the office of deacon itself is proof to me that a deacon has neither part nor lot in the gospel ministry as such deacon.

The 6th of Acts is generally recognized as the history of the establishment of this order of church officers. The apostles became overburdened with the secular side of their work and said, "It is not reason that we should leave the Word of God and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business; but we will give ourselves continually to prayer and to the ministry of the Word."—Acts 6:2, 3, 4. Here it is made plain that the first deacons were set apart, not to preach and baptize, but to attend to "business."

It is purely a secular office and is here presented in sharp contrast with "the ministry of the word" to which preachers should give their attention. There is a "business" side to all churches and happy is that church that has good business men for deacons. Much of the efficiency of our churches is lost today for want of good business men as deacons who are full of the Holy Ghost and wisdom.

I might lay down my pen here, so far as the validity of the baptism of deacons is concerned, but the dream went further. It suggested an emergency in which the services of a minister of the gospel was not available. Such emergencies have arisen in the past and might arise in the future. Is there a remedy in such a case? I think there is, and herein lies the gist of the ecclesia controversy. I do not believe that the Lord gave to an order of ministers the commission and ordered them to preach and administer the ordinances of the gospel and ordain their successors through all the ages, but I do believe he established an institution which he called "my church," the first record of which organization was at Jerusalem, the next at Antioch, that each one of these local assemblies of baptized believers covenanted together in church capacity is independent of any and all other churches and is fully vested with authority to execute all the laws of Christ's Kingdom. That to each of these assemblies is committed "the key of the Kingdom of Heaven" and that they are fully authorized to meet any emergency that might arise in the way of the spread of the gospel and the extension of the Kingdom of Christ.

So that if an emergency should arise the church could not only authorize one of her deacons to preach, and baptize, but she could extend that authority to any of her laymen as well. It is well to remember, however, that Paul draws a marked distinction between "things lawful" and "things expedient." An emergency requiring extreme action upon the part of a church must not merely be a dream. It must be a reality. Such is my opinion of the question and dream.

THE BAPTIST.

All Aboard for Yazoo City.

DEAR BROTHER:

Our committee on entertainment is making arrangements for your comfort during the sessions of the Baptist State Convention which meets in our city July 8th.

We are anxious to make your stay among our people pleasant, so earnestly request that all names reach the chairman of the committee by July 1st. All who fail to send their names by that date will not receive assignments and will be expected to look after their own entertainment. You have thirty days to be elected as a messenger and that long to make up your mind about coming. Surely that is time enough. We are expecting a great meeting and cannot do all the work incident to entertaining the Baptists of Mississippi in one day.

Brother, sister, you are welcome thrice welcome, but please heed our request. Please state if you are coming by private conveyance. Please send all communications to the undersigned.

Truly,

W. J. DERRICK,

Pastor and chairman of the committee.
P. S. Trains from the South reach Yazoo City at 8:20 a. m., and 5:40 p. m. From the North at 9:15 a. m., and 6:30 p. m.

Havana is Healthy.

Mr. T. M. Gilmore, took occasion to comment upon a recent trip to Havana, Cuba. He made the trip via the Southern Pacific's New Orleans-Havana steamship line, the lately improved service of which has been very marked. Speaking of the sanitary conditions of the Cuban capital, the editor says:

"Havana is said to be the cleanest city in the world, and I have no doubt that the claim is altogether reasonable. In the poorest parts of the city, down where the riff-raff lives, and out in the very suburbs, the streets are cleaner than Fifth avenue, New York, under a reform administration. Only this morning I saw a squad of men with broom, shovels and carts sweeping a stone pile that runs through a straggling village nine miles out of the city proper." The above is a sample of the observation of travelers to the quaint old Spanish city, and as the Southern Pacific will boom the Havana business this winter, it is well that the public should know something as to the healthfulness and cleanliness of this once unsightly city.—Houston Post.

Blue Mountain.

Yesterday was the last Sunday of this College Session. The pastor preached at eleven a sermon to young people on the text, "Finally . . . think on these things."—Phil. 4:8. At night Dr. W. T. Lowrey preached a most helpful and beautiful sermon on the character of Joseph. It was full of inspiration and will doubtless be of great blessing to those whose characters are in the formative period, and to others as well.

At morning service one of our most excellent young men was received for bap-

tism. Last Monday evening the pastor baptized eight young people.

We recently had Bro. W. E. Neil of Texarkana, Texas, with us for a few days. He did splendid work among us by his effective preaching, great earnestness, and untiring zeal.

We also had with us Bro. J. E. Buchanan of Texas, who preached a most excellent sermon. He lived here for many years, was licensed to preach here, and ordained here, so that he is a son of our church ministerially. He has many old friends here who would have been glad if he could have made his stay longer.

This is Commencement week. Our people are expecting a rare treat in Dr. Eaton's address at the College.

Fraternally,

J. N. McMILLIN.

The Pioneer Peace-Maker.

In the early settlement of our State, the immigration from South Carolina and Georgia was no small factor. This was especially true of the immigration to our State to engage in agricultural pursuits. It may be truthfully said that a great number of the early settlers from South Carolina were Baptists. They were rugged in habits, industrious in life, law-abiding citizens, and deeply religious.

Elder Moses Hadley, the subject of this sketch, was a native of South Carolina. He came to Mississippi Territory in 1806. Along with him and his family, came quite a number of other emigrants from South Carolina, viz: Elder—Scott, Peter Robert with a numerous family, and his son-in-law Robert Tanner with a large family. Elder Scott had a number of sons, one of whom, Abram M. Scott, was the seventh Governor of the State of Mississippi. Abram M. Scott also was a member of the memorable Constitutional Convention of 1817, which was held in the old Methodist church in the village of Washington in Adams County. With him in that convention was George Poindexter, who was also a son of a Baptist preacher, and afterward governor of our State.

Elder Moses Hadley was the father of Thomas B. Hadley, once a citizen of Jackson, Miss., who at one time filled an important position in the State government. He was afterward an eminent practitioner at the bar in Houston, Texas.

The subject of this sketch, and his traveling companions were from Black Swamp, or Robertville, Beaufort District, South Carolina. This fact, with the date of the arrival of these eminent settlers in Mississippi, is not given in the histories of our State because it was not in the grasp of the secular historians. Rather than be esteemed a captive, it presented itself before this writer for religious service. These emigrants came to Mississippi Territory in the spring of 1806.

The great ability and spiritual worth of Moses Hadley is seen in the fact that, in the fall of the year, following his location in Mississippi, he was chosen moderator of the old Mississippi Association, in which were such men of worth as Dr. David Cooper, Thomas Mercer, and Ezra Courtney. He was also moderator of that venerable body in 1812, 1813, and 1815, and was clerk in 1810.

SUNDAY SCHOOL LESSON.

W. JAS. ROBINSON.

June 14. —Acts 28:26-24, 30, 31.

Golden Text.—*I am not ashamed of the Gospel of Christ.*—Rom. 1:16. Paul had reason, if any one could have; to be ashamed of the Gospel of Christ. For accepting it he was made to suffer much, but he had also learned by accepting it the full meaning of it. The value of the Gospel is only known by fully testing its power to help us. Be sure to read the Scripture intervening between this lesson and the last one as a means of understanding this.

16. *And when we came to Rome, the centurion delivered the prisoners to the captain of the guard.* Paul entered Rome over the Appian Way, perhaps the most wonderful road ever built. The captain of the guard referred to is very likely the Pretorian guard. *Paul was suffered to dwell by himself with a soldier that kept him.* This was a very great favor as he virtually had liberty. He doubtless received this privilege because of his conduct on the voyage and on account of the trivial charge against him.

17. *After three days Paul called the chief of the Jews together.* He waited long enough to give his accusers, if they came, time to present their accusation to them. These men were the rulers of the synagogues and otherwise leading Jews. *He said unto them, men and brethren.* A most courteous manner of address. If Christianity is nothing else it is courteous. *Though I have committed nothing against the people.* He was no traitor to his nation's interests. *Or the customs of our fathers, obedience to the law and prophets.* *Yet was I delivered prisoner from Jerusalem into the hands of the Romans.* His enemies desired to have him killed, but their plot of assassination failed, and as they could not legally inflict the death penalty they now designed to swear his life away as they had his Lord's.

18. *Who, when they had examined me, would have let me go because there was no cause of death in me.* Paul was a model citizen both as a Jew and a Roman. It was for jealousy and envy he was persecuted.

19. *But when the Jews spoke against it—his acquittal—I was constrained to appeal unto Caesar.* He as a Roman citizen had a right to an imperial acquittal, and also he would likely have been assassinated had he not gone to Rome. *Not that I had ought to accuse my nation of.* He had much but his Christian forbearance constrained him.

20. *For this cause therefore have I called for you to see you and to speak with you: because that for the hope of Israel I am bound with this chain.* The Apostle might have said for "the hope" of the world.

21. *And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spoke any harm of thee.* Some have doubted the veracity of these "chief" men of the Jews, but there is little reason

to do so. Paul's accusers realizing they had a bad case may have simply hesitated to make their mission known.

22. *But we desire to hear of thee what thou thinkest.* They seemed to have been candid, honest men, and wanted the truth. *For as concerning this sect.* The people referred to here were true, genuine primitive Christians, and Baptists today hold identically the same doctrines and practices. Baptists are not a sect, neither are we protestants. *We know that everywhere it is spoken against.* This is true today of Baptists. Standing as we do for a regenerated membership and recognizing Jesus as the sole head of the churches, and acknowledging the Bible alone as our rule of faith and practice others antagonize us.

23. *And when they had appointed him a day, there came many to him into his lodging to whom he expounded and testified the kingdom of God, and persuaded them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.* This must have been a matchless discourse. Life, temporal and eternal were involved. He used their own arguments—law of Moses, and the prophets.

24. *And some believed the things which were spoken, and some believed not.* Were persuaded that Jesus was the Christ. The same message that gave some life intensified the death of others.

30. *Paul dwelt two whole years in his own hired house, and received all that came unto him.* He paid his rent possibly from money inherited or friends contributed it.

31. *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.* Though a prisoner in shackles he continued to preach Christ. His prison life was made to greatly glorify Christ.

Poplar Springs, Miss.

PROGRAM OF BRO. L. P. LEAVELL IN THE WEST JUDSON ASSOCIATION.

1. Camp Creek—June 21st.
2. Blue Springs—June 21st, at night.
4. Poplar Springs—June 22nd, 2:30 p. m. and at night.
4. New Harmony—June 23rd, all day, beginning at 10 a. m.
5. Mt. Gilead—June 24th, all day, beginning at 10 a. m.
6. Ellistown—June 24th, at night.
7. Guntown—June 25th, all day, beginning at 10 a. m.

He will very probably be at Uclatubba on Friday and Sherman Friday night.

Fraternally Yours,
T. A. J. BEASLEY.

Sunday School Field Notes.

The week, May 17-23, was spent in a pleasant tour of Leake county, under the direction of Bro. T. J. Moore and Bro. H. M. Whitten. Lena, Standing Pine, Edinburg, Barges, Thomastown and Carthage were visited. Leake county has no railroad. All day rallies with basket dinners were held at all but Carthage. Three to

four talks per day were made. Crowds came and heard attentively.

The following week, May 24-30, was spent in Coldwater Association, the work being arranged by Brethren Bunyard and Hughey. Como, Longtown, Luxahoma, Independence, Senatobia and Hernando were visited. House to house canvasses were put in at Senatobia and Hernando.

Going eighteen miles through the country, in the rain, crossing a badly swollen stream, we reached Olive Branch and had the pleasure of speaking to the Fifth Sunday Meeting.

Lauderdale County Association has arranged to have Bro. N. R. Stone spend the summer months as Sunday School missionary in the Association. AN ADVANCE! What Associations will follow?

In Yazoo Association, Brethren Flake, Tull and Kineanon will each give a definite time, during the summer, to Sunday School work. "We will do it ourselves"—that's determination; results will follow.

L. P. LEAVELL,
Sunday School Missionary.

Right of Way to State Missions.

I fear sometimes that so frequent appeals in behalf of our work from myself will only cause my brethren to feel that what I say is a sort of matter of course, and only to be repeated, and not to be taken in any sense seriously. If you have had any such idea as this I pray you dismiss it at once, and believe me the demands are imperative. Delay on the part of a church in making a State Mission offering, may result disastrously. The churches that have meetings once a month will have only one Sunday to attend to this before the meeting of our Convention in July. Those that have twice a month preaching will have two appointments, but if one of these is taken to get ready in, and the other should prove rainy there would be a comparative failure in the collection. I hope the stronger churches are laying their plans for large and generous giving with effort to reach all the congregation. With a determined effort all along the lines we may easily pay out. I do earnestly ask our brethren all over the State to heed this call. Let the Women's Mission Unions remember to be as liberal to this cause as to the other great mission causes to which they gave. Why may we not have in recognition of the work of our Sunday-school Missionary offerings to this cause from all the Sunday schools of the State? I know if the superintendents and teachers will only tell the children about him, and his work, and that our State missions is supporting him, that the children will be glad to help. I hope that we may have one thousand dollars from this one source. Three S. S. men at Water Valley Convention promised us one hundred dollars each for this cause, so that with what is already promised we would need only seven hundred more. We have done so well in all our work, let no one falter in this. How God has blessed us as we have gone forward to do his work, and has given back to us "good measure pressed down running

over." Think of the spiritual uplift that we enjoyed last year, when 7,047 people were added to our churches on experience and baptism. Think of the prosperity that has come to us in temporal things, with refreshing rains that have come to all parts of the State giving glad promise of abundant harvests. Is it not a good time to obey the prophetic call, "Bring ye all the tithes into the storehouse that there may be meat in my house, and prove me now herewith saith the Lord of Hosts if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

A. V. ROWE.

Annals of Southern Baptist Convention.

These are now in hand for Mississippi, and those who desire a copy will have them forwarded by addressing me with five cents to pay postage.

TO STATE MISSIONARIES.

Please do me the favor to have your reports in my hand by the 31st of July anyhow, earlier if possible, as my report to convention must be made from yours, and as convention meets on the eighth, the time will be limited to get ready for it.

A. V. ROWE.

Books.

[Any book reviewed in these columns can be had by enclosing to THE BAPTIST price named. Let THE BAPTIST have your book patronage. We will treat you the best we can.]

Ecclesia. The church by B. H. Carroll, D. D., Dean of the Theological Department of Baylor University, is a newly gotten up pamphlet of 66 pages, and published by the Baptist Book Concern, Louisville, Ky. Price 25 cents. As *Ecclesia* is a subject of much current discussion, it would amply repay any one, regardless of what views he entertains, to give this little booklet a careful reading. Dr. Carroll's presentation of this question is masterful. It is, taken all together, the best treatise on the subject we have seen.

Several Things.

I have just returned from my tour through Europe and I am enjoying the delights of home life. One of the things which conspired most against a full enjoyment of the trip was that I did not receive a letter from home. My mail went astray. I saw no familiar face for four months. It was a joy to meet my loved ones and find that God had graciously preserved them.

This has been the one great trip of my life. Great in experience, in resolutions, in receiving knowledge, in inspiration, and in getting the widest and truest vision of the world's greatest need. I am a more decided, better informed, enthusiastic, intense missionary than ever before. Really, as useless as it may sometimes appear, I want to lift my voice until every Baptist in every Hamlet and city, in every State in this mighty nation shall feel more deeply than ever that millions are passing away

without even having heard of the power and willingness of Jesus to save.

I am perfectly aware that nations and empires will not be turned from superstitions and traditions in a few years. It is a toilsome and heart-breaking undertaking. Here the gospel fishermen use nets and often catch great draughts but on foreign fields the faithful, patient missionary must use hook and line. I am now more fully prepared than ever to sympathize more deeply and to pray more fervently for the foreign laborer. I shall be glad when the day comes when we will give millions where we are now giving hundreds.

Mississippi is moving along splendidly in her contractions under the efficient management of Dr. Rowe, ably assisted by hundreds of consecrated pastors and generous laymen.

It will be a proud day for Mississippi when she wheels into line, with Virginia, Georgia, Kentucky and Texas. Under God Mississippi is destined to do great things for the cause of missions. A few more years of development and she will proudly, yet humbly, take her place in the very vanguard.

I see Bro. Derrick and his Yazoo people are beginning to move things, getting ready for the convention. If possible, a thing which seems well nigh impossible, I hope the convention will go beyond that of Water Valley. Get way up brethren, and then call to the Baptists of the old State to come up and pray, give, and work with you!

Brethren Conn and Stacy Lord will not be with you, but may the Holy Spirit take their devotion and liberality and set the heart of the Convention on fire with zeal for God at home and abroad.

If possible I'm going to be at Yazoo City. The spirit of the Convention is so fine and the enthusiasm of the brethren is so refreshing and contagious that somehow I absorb so much. They make the work look so big.

Kindliest greeting to all.

D. D. SHUCK.

What are those large boxes seen almost daily going to and from the freight depots in our busy city? Why, they are boxes which contain pianos and organs going to and from Patton & White's music emporium at 318 East Capitol street. When in the city, do not fail to call on them, examine their fine line of musical instruments and talk with them. They are affable gentlemen and will take great pains to show you their goods and give you all desired information in their line of business. We travel all over the State, and find their pianos and organs almost everywhere we go. It is gratifying to hear on every hand expressions of entire satisfaction with the instruments sold by these gentlemen. Considering the large amount of satisfaction and entertainment afforded by a good organ or piano and the low prices at which they are now sold, it is a wonder that one or the other is not found in every home. Write to this wide-awake firm for styles and prices of goods.

Moses Hadley and his comrades settled on the waters of Bacon Sara Creek, about four miles southwest of Woodville, Wilkinson county. They brought their church letters with them from South Carolina and upon their arrival in the Territory became members of the Bethel Church. Moses Hadley and Elder Scott were both advanced in years, and had, each, quite a number of grown children. All the families were related, and connected by marriage. Moses Hadley was their patriarch, and held his eminence in piety and religious zeal. At once they went to work to build a house of worship, which would, in this day, be a curiosity. It was a frame building. The planks were sawed by hand, and the nails made in a neighboring blacksmith shop. The sills were hewn square, and the shingles made of sassafras wood.

Moses Hadley was a good writer, and was called upon to write the pastoral circular for the Mississippi Association in 1810 and 1812. His style was vigorous and impassioned. His writings show a lack of the composed dignity of Dr. David Cooper. Hadley made a thought glow, and pressed it into white heat, while Cooper laid it gently to hammer it into something useful for Christian experience. Moses Hadley's charms were in his person. He was a lovable man, and, withal, a man of activity. He was, as we are told by Dr. A. A. Kirkpatrick, denominated in his day, "the Peace-maker." Love was his favorite theme, and "forbear and forgive," his unailing motto. Two neighbors were at enmity, and could not rest until he knew they had become friends. If two men were engaged in an altercation, or were in a combat at daggers-drawn, as he was passing by, he would get down, and reconcile them before proceeding upon his journey. If a quarrel was in progress, and Hadley came in sight, some one would say, "Well, boys, we might as well stop this, and make friends, for yonder comes Parson Hadley." Surely God knew him as his child, and the good man had the blessing of a peace-maker.

This worthy man of God, departed this life in the association year of 1817-18, and was buried at Bethel church in a beautiful beach grove with his collaborer Scott. The country in which he was buried abounds in beach trees, with broad and reaching limbs, and large magnolia trees, which fill the air with the fragrance of their immaculate blossoms through the summer months, and are exalted in attractiveness by the songs of the sweet-throated warblers.

The old Mississippi Association had this to say of Moses Hadley in 1818, "This association express their high regard for the venerable character of their worthy brother, Moses Hadley, deceased, that they duly appreciate his past labors in the churches, which now regret his departure as a serious loss." How grateful we should be for even the meager facts preserved, bearing on the lives of our old pioneer preachers. Their lives are a benediction to thoughtful and aspiring. And how they help us to vigilance in keeping our feet in the narrow way of rectitude, that, in the coming years, our few successes and limited virtues may be worth something to struggling men and women.

L. P. LEAVELL.



Department.

W. P. HARRIS, Editor.

Daily Bible Readings.

Monday 1st. Jesus seen of eleven in Galilee. Math. 28:16-20 (Mark 16:15-18.) Compare Acts 1:4-21.

Tuesday 2nd. Jesus' time of blessing and ascension. Luke 24:44-50 (Mark 16:19-20.) Compare Acts 1:6-7.

Wednesday 3rd. John's concluding words. John 20:30-31; 21:25. Compare John 15:27.

Thursday 4th. The familiarization of Edom. Obadiah. Compare Amos 1:11, 12.

Friday 5th. Disciples and brought chastise Israel. Joel 1:1. Compare Jer. 30:7.

Saturday 6th. The alarm and call to repentance. Jer. 2:1-17. Compare Deut. 4:29.

Sunday 7th. Prayer Meeting. How we may learn to use our words. Eph. 6:17; Hebrews 4:12, 13; 1 Timothy 2:15.

Sunday school Lesson. Paul's Charge to Timothy. 1 Timothy 4:1-17, 4:18.

There's never a rose in all the world
But makes some green spray sweeter;
There's never a bird in all the sky
But makes some bird's nest flatter;
There's never a star but brings to heaven
Some silver radiance tender;
And never a cloud but helps
To crown the sunset splendor;
No robin but may thrill some heart,
His dawn gladness bring;
God gives us all some small sweet way
To set the world rejoicing.

Consolation

I cannot pierce the future,
But I can wait;
Content to know that Jesus rules me
Through paths that are narrow and straight.

I know He doesn't always lead me to
pastures green,
But I know that He loves
For through our greatest trials
His love is seen.

Nor does He always lead me
The quiet waters by;
Sometimes the tempests rage around me,
But I hear His cry, "Lo! I am here."

When greatest doubts assail me,
And we know not what is best,
We hear His welcome cry,
"Come unto me, and I will give you rest."

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Enclose stamp for reply. Call on or address DR. R. E. WOODARD, 506-508 Main St. Little Rock, Ark.

—Large congregations at Hermanville last Lord's day morning and evening. Young Bro. A. H. Clark preached a fine sermon at night, the pastor having preached in the morning.

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Three Mississippi Books: Prof. Riley's HISTORY OF MISSISSIPPI; HEALTH, EXPRESSION AND PERSONAL MAGNETISM, by Prof. Booth Lowrey; and the HISTORY OF MISSISSIPPI BAPTISTS (now in the hands of the printer) by Revs. L. S. Foster and Z. T. Leavell. This book, which cannot fail to be of great interest and value to Mississippi Baptists, will be off the press in a few weeks.

A Word to Our Customers.

We have now been in the book business nearly a year. Our success has been sufficient to encourage us to enlarge this department of our business. We have, therefore, greatly extended the variety and increased our stock until we really have a book store. It is now our purpose to magnify the book department of our business, making it worthy in every respect of the earnest support of the people of Mississippi, and especially the Baptist people.

Write for our catalogue. If you do not find listed in our catalogue what you desire, write us. We may have added the book you wish since the publication of our catalogue. And, if we should not have the book you wish, we can get it for you in a few days. It shall be our earnest effort to serve our customers satisfactorily.

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Deaths.

[Death notices of 100 words and marriage notices of 25 are printed free; all over, cost one cent per word, which must accompany copy of notice.]

G. W. Foster.

At his home in Hinds county, Miss., G. W. Foster departed this life May 21, 1903, for the life which is to come. He had just passed his three score years and ten in which he had served his Master more than fifty. He was a faithful member of Fellowship Church, Jefferson county, Miss., for forty-seven years, in which he served as clerk pro tem often, and as a deacon hold in the faith.

His family, his relatives and the community in which he lived and served so well, mourn their loss, but the change through Christ is his gain.

JNO. THOMPSON.

Mrs. Betty Harralson.

Elizabeth Andrews Harralson was born in Scott county, Miss., March 17, 1855. Became the wife of Kinch Harralson, September 20, 1882. She made a public profession of religion and joined the Harpersville Baptist Church about 1894. She died May 27, 1903.

Thus passed out from us one of those modest, refined, energetic and beautiful Christian characters that make home and the community so pleasant, cheerful and Godly. She leaves a devoted husband, two children and many relatives and friends to mourn her loss. May God strengthen and comfort them.

T. J. MOORE.

NO PERSON SHOULD DIE

of any kidney disease or be distressed by stomach troubles or tortured and poisoned by constipation. Vernal Saw Palmetto Berry Wine will be sent free and repaid to any reader of this publication who needs it and writes for it. One dose a day of this remedy does the work and cures perfectly to stay cured. If you care to be cured of indigestion, dyspepsia, flatulence, catarrh of stomach and bowels, constipation or torpid and congested liver; if you wish to be sure that your kidneys are free from disease and are doing their necessary work thoroughly; if you expect to be free from catarrh, rheumatism and backache; if you desire a full supply of pure, rich blood, a healthy tissue and a perfect skin, write at once for a free bottle of this remedy and prove for yourself, without expense to you, that these ailments are cured quickly, thoroughly and permanently with only one dose a day of Vernal Saw Palmetto Berry Wine.

Any reader of THE BAPTIST who needs it may have a small trial bottle of Vernal Saw Palmetto Berry Wine sent free and prepaid by writing to Vernal Remedy Company, 90 Seneca St., Buffalo, N. Y. It cures catarrh of the stomach, indigestion, flatulence, constipation of the bowels and congestion and sluggish condition of liver and kidneys. For inflammation of bladder and enlargement of prostate gland it is a reliable specific. For sale by all leading druggists.

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On account of Summer School, Knoxville, Tenn., the Queen & Crescent Route will sell tickets at rate of one fare, plus 25 cents, for the round trip on June 21, 22, 23, 25, 29, July 5, 6, 13 and 20, bearing limit 15 days from date of sale, with privilege of extension to September 30th, 1903, on deposit of tickets and payment of fee of 50 cents.

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Special Rates via Queen and Crescent Route, to

BALTIMORE, MD., JULY 21-23, 1903
Annual meeting Grand Lodge B. & P. O. Elks. On account of this meeting the Q. & C. will sell tickets to Baltimore and return for \$29.70 on rail and will sell, via Savannah and steamer for \$32.70, tickets to be sold all rail July 19 and 20, via steamer July 16 and 18, limit July 25.

BALTIMORE, MD., JUNE 15-20.

Twentieth Triennial National Saengerfest. On account of this occasion the A. & V. Ry. will sell tickets to Baltimore, and return, for one fare plus \$2.00, tickets to be sold June 13, 14 and 15, final limit June 25 for the return.

ASHVILLE, N. C., JULY 24-31.

National Dental Association and Adjunct Societies. On account of this meeting a rate of \$19.35 for the round trip ticket, tickets will be sold July 22, 23, 26 and 27, final limit to return August 2.

ASHVILLE, N. C., JUNE 12-22.

Southern Student Conference Y. M. C. A. and Annual Conference. For this occasion the A. & V. Ry. will sell tickets to Asheville, and return, at rate of \$19.35, tickets on sale June 11, 12, 13, with final limit for return June 24.

BOSTON, MASS., JULY 6-10.

National Educational Association. For this meeting a rate of \$39.50 for the round trip, all rail, and a rate of \$45.50, via Savannah, and steamer. Tickets will be on sale July 2, 3, 4 and 5, with limit July 12. These tickets will be extended until September 30 if desired, and party can stop over in New York, Philadelphia, Baltimore and Washington.

DETROIT, MICH., JULY 16-19.

International Convention Epworth League. For this meeting a rate of \$27.15 for the round trip has been made. Tickets to be sold July 14, 15, limit July 20. Tickets will be extended until August 15 if desired.

ASHVILLE, N. C., JUNE 30-JULY 31.

Thirteenth Annual Meeting Southern Educational Association. For this association a rate of \$19.35 for the round trip. Tickets on sale June 27 to July 1, limit July 10. Tickets will be extended until October 10 if desired.

TUSKEGEE, ALA., JUNE 26-AUGUST 7.

Summer Schools, Tuskegee, Ala. For this occasion at a rate of one fare plus 25 cents for the round trip. Tickets on sale June 23, 24, 25, limit August 10.

KNOXVILLE, TENN., JUNE 23-JULY 31.

Account of Summer Schools at Knoxville the A. & V. Ry. will sell tickets at rate of \$15.35 for the round trip, tickets to be sold June 21, 22, 23, 28, 29, July 5, 6, 13 and 20. Limit 15 days from date of sale. Tickets will be extended until September 30 if desired.

ATLANTA, GA., JULY 9-12.

National Convention B. Y. P. U. of America. For this occasion a rate of \$12.70 for the round trip has been arranged. Tickets to be sold July 7, 8, 9 and 10, limit July 15 for the return. Tickets will be extended until August 15 if desired.

For further information regarding the above noted special rates write to the undersigned for full particulars.
W. N. CHENEY, Ticket Agent,
Queen & Crescent Route, Jackson, Miss.

WOMAN'S WORK.

Mrs. J. E. T. Jones, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian, Miss.; W. R. Woods,
Secretary, Meridian.

Program.

June, 1903.

Subject.—Mexico and Brazil.
Press "Forward," the watchword of the hour "Service."

1. Praise for God's help in the past; petition for His blessing on the work of another year.

2. Hymn.—"Jesus, My Redeemer."

3. Growth of the Kingdom.—Psa. 72; man's part, Luke 10:1-2; Rom. 10:12, 15.

4. Echoes of the Southern Baptist Convention. See Staff Papers.

5. Chorus of young people, previously invited.

6. Leaflet.—Mexico, Who Is My Neighbor? by Rev. R. P. Mahon.

7. Prayer.—Prayers.—There should be real prayer for specific things. Workers may be placed in the field, courage into the hearts of missionaries, money into the treasury, and souls into the kingdom.

8. Drill on names and location of missionaries in Mexico and Brazil. (See For. Miss. Journal, inside cover.)

9. Side Light on America.—No wonder it is called the "Neglected Continent." There is about one Christian worker to every 40,000. Almost no missionary work is done for Venezuela's 2,200,000, for Bolivia's 1,500,000, for Ecuador's 1,500,000.

10. Ten Facts on Brazil, to be written out, distributed, and read by different members. (Select from Catechism on Brazil.)

11. Business, Etc.—Suggest calling on absent members.

12. A Prayer.—Hymn.—"Nearer, My God, to Thee."

Time Wasted.

Many—oh, so many!—Christian women are wasting all their opportunities for taking part in the redemption of the world: Time is spent in idling, talking over trifling matters, and, worse still, in harmful gossiping.

A TEXAS WONDER.
Hall's Great Discovery.

One small bottle of the Texas Wonder, Hall's Great Discovery, cures all kinds of kidney and bladder troubles, removes gravel, cures diabetes, sexual emission, weak and lame backs, neuritis and all irregularities of the kidneys and bladder in both men and women, regulates bladder troubles in children. Not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Dr. J. W. Hall, sole manufacturer. P. O. Box 100, St. Louis, Mo. Send for testimonials. Sold by all druggists.

Real Test.

MARTIN, TENN., June 3, 1901.

This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.

REV. H. C. WHITNELL.

Talents are employed in pleasing self, in seeking and entertaining worldly minded companions, and money is freely spent in personal adornment and house decorations. There is never time to attend missionary meetings, and only a pittance to give to advance the cause of Christ, and the interest these women may have once felt in missions, as in any other religious work, is languishing. Shall we not seek out these sisters and try to persuade them to labor for more worthy objects? They are worth our effort, at least.

I realize that a comparatively small part of our Baptist sisterhood can spend their time as inclination prompts. As a rule, we are busy house-keepers, with inefficient or no help, the family sewing to do, and children, little or big or both, to care for, and whose immortal souls we must train for eternity. Little time have we for social or literary pleasures, and we are too tired for church duties. And yet do we not often allow unnecessary things to steal away the time that should be given to our spiritual and missionary development? Every order loving housewife adores a spotless, well-kept house; but, in her eagerness to conquer dust, it is possible for her to degenerate into an animated dust-brush, without adding one iota to the comfort or pleasure of her family. Or she may strive to have her own or her children's clothes with the last stitch decreed by fashion, and her home well supplied with dainty fancy-work, made by herself at a great sacrifice of time, nerves, and eye-sight. How much better to leave off a few

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If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

A Perfect Laxative

is one which is palatable, pleasant to take, and can be relied upon to act gently, but thoroughly cleansing the entire system of all impurities. Such a remedy is Mozley's Lemon Elixir. It is a pleasant lemon tonic, acceptable to the most delicate stomach, and acts thoroughly upon the bowels, liver and kidneys without the slightest unpleasantness. Sold by all druggists at 50c a bottle. **MOZLEY'S LEMON HOT DROPS**, without an equal for coughs, colds, sore throat and bronchitis. 25c a bottle.

Mozley's Lemon Elixir

tucks or ruffles from her own or her child's dress, to lack a few pieces of embroidery or lace work for the house, in order that a few hours a month may be spent in learning of the gospel destitution in heathen lands and at our own doors, and the obligation the Lord has placed upon her to meet these demands. It is a terrible crime to starve the soul, in order that the body may thrive.—Mrs. J. A. Barker, in Religious Herald.

Child-Life in Mexico.

Almost everywhere in Mexico the careful observer is struck by many very curious things, and among them the life of the children is of special interest.

We will take for instance a town in the tierra caliente (hot country) and see what are the pictures which may be encountered at every step. The houses consist generally of one room, unplastered, with dirt floor, possibly a table, and one or two shelves to hold the various articles of household use. The family will consist of the parents, a number of children of various ages and sizes, starved-looking dilapidated cats, pigs large or small, which are often tied up, and a host of chickens. All of these live together, apparently in perfect harmony, and generally out of doors. The room is mostly used for sleeping purposes, and the beds are large reed mats. Large and small occupy this room together. The children are born, reared, work and die in these places without any instruction worthy the name, and without a single incentive towards anything better. Almost from the first, they are carried in the arms or on the backs of those a little larger, and so grow and develop at the expense of the next in size. The dress of the larger ones, if girls, consists of a calico skirt down to the feet and a chemise or loose waist. The washing of faces and combing of hair is done irregularly and not oftener than once a week, one would judge; and

the short shirts which the little boys wear seem to be put on and worn till they fall to pieces without seeing wash-day. The children play around among the broken pottery or rubbish in the yard, and gaze at a visitor with open-mouthed wonder and in absolute silence. Their manners when spoken to are almost invariably pleasant.

When old enough they go to school, if the opportunity offers, in a haphazard fashion, and have a most entertaining, if not very profitable time. All study (?) aloud, and the teacher's voice rises to a shriek in a vain effort to be heard above the babel caused by the students. When they have learned to read and do a little arithmetic, their education is complete, and they take their places in society ready for work or matrimony, or, as many times happens, both.

This description may serve for child-life in general in Mexico, among the poorer people. Some of its features must be modified, of course, according to differing circumstances of place, climate, condition in life, but its general principles are applicable to all. The life is absolutely without law or order; time is of no consequence, and things go as they will. The children are not taught and therefore have no idea of truth, honor, system or discipline.—The Spirit of Missions.

South America's Need.

South America, which covers an area of 7,000,000 square miles and contains 34,000,000 inhabitants, has been called "The Neglected Continent." In Paraguay there are 2,000,000 Indians who never heard of Christ until 1889, and have only four missionaries laboring among them. In Peru, 3,000,000 of the people have never been evangelized.

For men, women, and children, a full line of hundreds of delightful novelties, selected to suit the taste of every one. Do business at home or traveling. It requires time, but it is worth the effort. Selling Gray and Gold, and doing business on Waterbury, Jewelry, Tableware, Silverware, and many other things. No experience needed. Enormous demand. No loss or humbug. Everything guaranteed. Let us start you. We teach you FREE. Write today. H. GRAY & CO., CINCINNATI, O.

TEMPERANCE.

BY W. H. PATTON.

Major Vardaman says "I have received this inquiry: Prohibition having proven a failure, what do you think of ordering an election and getting saloons in Greenwood; it will double our business?" His reply was, "While I am not at all wedded to the principles of prohibition, I am very much pleased with the system of local option in vogue in Mississippi."

He who does good to none, does harm to all.

One vice can cast a shadow on many virtues.

Is it not distressing to see the faces on our boys and young men caused by smoking cigarettes?

Did you ever see your name in the papers signed to a whisky petition, praying the authorities to grant license to A B C to sell vinous and spirituous liquors in your town, or supervisor's district?

The police of Mobile arrested four saloon men with unpronounceable names for Sunday violation last Sunday. They have no respect for the laws of God or man.

Every Christian in this State should remember that in this coming election he should cast his vote for no man that is an openly immoral man, a man that drinks liquor himself, treats others or is in sympathy with the liquor traffic at home or in the army.

If the man in your county is not for constitutional prohibition, have some good man run that is.

Any man that will try to ride into office by appealing to your prejudice is unworthy of your support.

At the closing exercises of the Shubuta High School the chapel would not hold the crowd and there were a lot of cigarette fiends on the galleries and they filled the building with the fumes of the stinking cigarettes. I



"Leading bus. ol. east Potomac river."—Phila. Standard.

heard two ladies near me remark that they were made sick from stench. I passed a starch factory once; I believe it smells worse than the burning of the paper bleached with arsenic and tobacco combined, but I know of nothing else. It looks like young men would have regard for ladies if they have no respect for themselves. Oh! that the young men that smoke cigarettes could only see themselves as others see them! They are wrecking their health, mind, and chances to succeed in life.

Sucking Eggs and Cigarettes.

The Washington Post says the government has wisely decided that it cannot raise soldiers and cigarette smokers at the same time at West Point.—Biloxi Herald.

And if every father would wisely decide that he cannot raise a manly, healthy boy and a cigarette smoker at the same time, and if a barrel stave were judiciously applied in the seclusion of the woodshed when the tell-tale yellow finger stains appear, there would be fewer moral degenerates among the young men of Mississippi. A cigarette smoker, like an egg-sucking dog, is an unmitigated nuisance at every stage of the game and should be blacklisted in society.—Vicksburg American.

Don't Sin Against the Young Men.

A nice looking young man says "he does not drink himself, and no one dislikes to see others drink more than he does, and that he would not sell liquor if he could get the same salary at anything else."

You see by encouraging the wholesaling of distilled damnation you sin against this young man. He is deserving and competent of a position in some business that is not pulling down what the Christian and moral people are trying to build up. The enormous profit in the liquor business justifies giving seventy-five dollars a month and he does not look at anything beyond the salary, hence, you see, by aiding and abetting one man to commit a crime, you sin against the young men of the country.

JESSE R. JONES, M. D.,

JACKSON, MISS.

Long Distance Telephone No. 346.

Chronic Diseases of all Ages and Both Sexes.

As Dr. Jones is traveling and advertising in the interest of

The Jackson Healing Institute

he treats patients at their respective homes without extra charge, until June 1st. After that time he will only visit other localities by special contract.

He has his experience in curing diseases with a degree of pride it is true, but is not boasting. A previous advertisement contains these words: "He commenced the practice of medicine at Palestine, winding up the first thirteen years' practice at Utica in 1868, doing probably as large a practice as was ever done by one man in that length of time, and his loss in deaths did not exceed a patient a year. The last year he averaged twenty-eight miles a day between June 1st and Christmas, visited but two patients over three times (one of these four and the other five) and lost but one patient. Visits were made on consecutive days and once a day."

The following is really more astounding: He practiced at Crystal Springs ten and Haleshurst twelve years. During this twenty-two years he passed through the terrible Yellow Fever epidemic of 1878, the equally to be lamented Diphtheria, Dysentery and Pneumonia epidemics of 1876-1885, in all of which it was not uncommon for two to four and in Yellow Fever six or more to die in the same household within a few hours of each other. His losses not exceeding a patient a year. His practice two of these years exceeded \$7,000.00 each.

Arriving in Jackson, where he is in his thirteenth year (forty-seventh year of practice), he continues to have the same wonderful successes in the "Art of Healing." During the comparatively recent epidemics of Yellow Fever, the first year of which he probably treated a third more than all without the loss of a patient, and during the second, if we except an old man, a doubtful case, he did not lose a patient, and probably treated a third more than any one.

As a specialist in Chronic Diseases his successes are pronounced equally gratifying, and taking into consideration the fact that he cannot emphasize the importance of a Non-Partisan Practice; as it should be done without it, he makes no excuse for bringing himself thus prominently before the public, and, emphatically saying to the afflicted, you are making a grave mistake, no matter what the complaint, to go for a change of climate or elsewhere without having previous treatment from Dr. Jones. His practice is peculiar to himself.

No one is qualified as a specialist until he has been a General Practitioner for a number of years. Without the experience thus acquired the causes of chronic diseases and the important part these have in preventing innervation and nutrition cannot be rightly appreciated. And no one but a Non-Partisan can see the ruts in which the different schools and specialists travel. Dr. Jones is an all-around specialist, when he treats a patient he treats every wrong. In no other way can permanent cures be made.

Dr. Jones has felt it his duty to study his profession as

THE ART OF HEALING

rather than confine himself to any single school of medicine, and in doing this has obtained quite a number of diplomas and certificates of efficiency containing the signatures of men of eminence in all the schools.

Graduate American Medical College 1856.
Graduate Eclectic Medical Institute, Cincinnati, O., 1875.
Graduate National School of Osteopathy 1900.
Graduate Chicago School of Psychology 1899.
Ex-President Board of Health and Howard Association, Crystal Springs.
Member Southern Homeopathic Medical Association.
Member American Association of Oriental Surgeons.
Member Alumni Association of Eclectic Medical Institute.
Member Advisory Council of the World's Congress Auxiliary of the World's Columbian Exposition on a Congress of Eclectic Physicians and Surgeons, Chicago, 1893.

TERMS.—Dr. Jones guarantees satisfaction. He makes but one charge in a case, and that is for the first prescription. All other services are gratuitous and are continued until both patient and he are satisfied. This plan was adopted for the mutual benefit of patient and physician. It secures the patient, as there is then no concern on his part about the bill and Dr. Jones has the means in hand with which to treat him. The only one or two instances of dissatisfaction that have occurred within the last thirteen years when this rule was rigidly adhered to, was the fault of the patient. References given if requested.

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JOHNSON-TAYLOR COMPANY.

We welcome you to our Exhibition of New Goods for Spring and Summer Wear. We are showing the most amazing variety of splendid and stylish goods ever brought to Jackson. You will find here many valuable hints of the latest fads and fashions. Ready-to-Wear Garments and bright fabrics of every description. Don't fail to visit us and see the many artistic Novelties in every Department.

Black and Colored Dress Goods.

These offerings speak volumes. They clearly indicate the reason of our Dress Goods Department's great popularity. Here are a number of interesting items: Knotted Voile, Fishnets Bousette, Etamine, All-Wool 45-inch Voile in newest colorings, All-Wool Tulle Etamine, 45-inch All-Wool Mohair Etamine in black and superb line of colors; French Etamine Voiles in all the new spring shades.

Ready-to-Wear Garments.

We have hunted through the leading markets very carefully and have secured handsome styles in Novelty Cotton and Silk Shirt Waists, Fine Walking Skirts.

Handsome Dress Skirts, in Colors and Black.

In fact we are showing for present and future wear the largest and best lines of everything in Ladies' Ready-to-Wear Garments that we have ever shown.

Spring Fabrics.

The largest and the best lines of Wash Goods we have ever accumulated. Bright pretty patterns in Percales, Ginghams and Madras for Shirt Waists, Dresses, Wrappers, Children's Dresses, Kimonos, Dressing Saeques, etc.

Dressers Fabrics.

Such as grenadines in cotton and lines in a large assortment of brilliant colorings. Every conceivable style is to be found here in our Spring Stock. Dashing mercerized fabrics of every new kind.

Our Silk Department.

This Department is filled with all the newest, most reliable and most popular Silks. Polka Dot, Foulards, black or blue, with white checked Taffeta or Lousiennes for the much desired Shirt Waist Suits. Black Taffeta of the good reliable kind at all prices. Dozens of other Silks at low price.

New Laces of All Kinds.

Including the latest craze. The Antique Laces for trimming Silk, or Cotton, or Linen Dresses.

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Belts, Shirt Waist Pins, Pearl Buttons, Veils and Veilings, Gloves, Trimmings, etc. In fact everything needed by any lady to make a costume complete.

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Your special attention is called to our New Spring lines of Men's and Boys' Suits, Shirts, Hats, Suspenders, Separate Pants, Underwear, etc.

SHOES For Men, Women and Children. We keep only the most reliable of all kinds at all prices. Included among these are the famous "Zeigler" and "Sorosis" Shoes for Ladies; also "Hanan's," "Clapp's," and "Southern Gentleman" Shoes for Men. These are the best and most comfortable and in every way the most satisfactory at the price.

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Largest Dry Goods and Clothing Store in Jackson, Mississippi.

ANNOUNCEMENTS.

THE BAPTIST authorize to announce the following candidates:

FOR ATTORNEY-GENERAL.

JUDITH E. BRADY
WILLIAM WILLIAMS.

FOR REPRESENTATIVE.

J. C. THIGPEN
S. A. DUGREY.

FOR SHERIFF.

JOSEPH FITZGERALD.
C. S. SPAN.

FOR CHANCERY CLERK.

W. W. DOWNING
J. S. RISE.

FOR ASSESOR.

J. A. P. CAMPBELL, JR.
W. S. NEAL.

FOR COUNTY TREASURER.

HENRY T. STONELL.

Personal.

—Now for a strong pull and a pull altogether for State Missions. Let's make June a great month in our history.

—In the meeting recently closed at Summit, there were six resolutions among them the second daughter of our Brother Sibley.

—Pastor Roper of the Southside Church, Meridian is pushing their new church building and is hopeful of the outlook.

—We are much gratified at the prospects of our old friend, J. A. Varborough,

for a seat in the new Hall of Representatives. He will do right.

—Bro. L. A. Moore will remain in Louisville during the summer, doing some preaching in Indiana and re-enter the Seminary in the fall.

—Pastor W. Jas. Robinson baptized two on last Lord's day and received three others. His work seems to move smoothly on and he continues to send names and money for THE BAPTIST.

—The annual concert of the Mississippi Baptist Orphanage will be given to-night. From the program which has just reached us, we judge the exercises will be quite entertaining.

—The Young Peoples' Union of the First Baptist Church, of Greenville, extended us an invitation to meet their new pastor, Dr. Wm. A. Borum, Friday, June 5th, at 8 o'clock, p. m., First Baptist Church.

—Duttoville, a suburb of Jackson, with several hundred inhabitants, needs attention, and we are pleased to note that Pastor Varborough has an eye on this destitution, a temporary meeting house having already been secured.

—The great gospel singer, Ira D. Sankey, who labored so successfully in co-operation with Dwight L. Moody, both at home and abroad, has recently been afflicted with the loss of vision. This is sad, but God's ways are inscrutable.

—The bishop of Biloxi continues to lead his flock in large pastures, and receives in return fine fleece. Last Lord's day this little band went over \$50.00 for State Missions. To one who knows the situation at Biloxi, he can only say, this is splendid.

—Dr. Rowe is very earnestly at work in the interest of State Missions. A little talk with him in our office a few days ago revealed his great hopefulness of closing the year without a debt on State Missions. Let each of us help him realize his desires.

—We were much pained to learn of the death of our aged brother, J. G. Brock, near West, Miss. The sad event occurred on May 17. He lacked only one day of being 86 years old. We knew him well and esteemed him a noble man. We extend sympathy to his bereaved widow and other members of the family.

—On the day of the laying of the corner stone of the new State House our office was honored with the presence of many of our brethren and sisters from all parts of the State. We would be pleased to name them all, but space forbids. Their presence and gracious smiles gave us much encouragement.

—The First Presbyterian Church at Wichita, Kansas, in addition to liberally supporting its pastor at home, supports four missionaries in Chefoo, China, and several native assistants. This is an example of a church squarely down to business for Christ. There are indications on every hand of a great missionary awakening.

—Rev. W. T. Lumbley has ordered his paper changed from Meridian, Miss., to Abeokuta, via Lagos, West Africa. He and his wife have sailed for their far-away field of labor. The prayers of their Mississippi friends will follow them across the deep, blue sea. They will not be forgotten by those who were in our party to Savannah.

—By way of explanation and apology, we desire to say that the failure of an account of the meeting of the Gulf Coast Association, to appear in these columns must be charged up solely to our shortcomings. We had the matter prepared, but, on account of sickness the following week, it was mislaid. It is late, but we say something about this meeting in this issue. We beg the pardon of the Gulf Coast people for this slip. It surely was unintentional.

—Pastor W. J. Williams, of Hazlehurst, and his excellent wife, have gone to housekeeping. Their good people pointed them well. The church is entirely out of debt and are planning large things for the cause. In the death of Judge Conn. they sustain a distinct loss. This excellent church offered to pay their pastor's expenses to the Southern Baptist Convention, but he could not go. He says, "You are giving us a paper that ought to be in every Baptist family in the State," and proposes to take care of the interests of THE BAPTIST at Hazlehurst. Thanks.

—Bro. A. J. Brown says of the work in Aberdeen: "The sleeping embers seem to have been stirred and the gentle breezes of God's truth seem to be stirring the minds and hearts of heretofore unconcerned members, and many sinners seem troubled heart as the truth is being revealed to them. Consequently, quite a number have sent for their letters to unite with us. Three have joined by experience and two were baptized the 31st of May. Sunday School interest about doubled. Prayer meeting very encouraging, both as to numbers and interest. May the Word of God yet be felt more and more."